Hottentots but his ally, the countryside, that shoved waterless deserts, 648
pathless mountains or interminable flatlands between us and the enemy. The enemy vanishes here with his entire outfit. His provisions come from the living cattle that the children drive and the women milk. In remote districts or rocky hollows that only the native herdsman and hunter know they find water and they sleep in open bush-kraals as they usually do when they go out with family and possessions for weeks and months seeking pastures. And so the Oorlog Hottentot feels himself to be in his own element no matter how badly things are going. We had the task to transplant all at once and efficiently our entire cultural superiority into a country where it would normally take decades for the culture to conquer. In order to mobilize all the resources of modern war here it meant that, long before we could attack the enemy, we had to do battle with nature, which even today places enormous demands on the individual.

The Hottentot is our superior in this battle, not only because he can 726
live on meat and roots, -- experience gives [337] him the edge. Our 648
army is like wild game to the Hottentot, which he hunts with assurance, as he has learned the tricks in former battles. Whereas our soldiers pay the cost of learning in blood again and again, he uses his old methods. He waits in ambush for the enemy at the water hole just as he did for the zebra at the Vlei. He fires at a passing detachment from the rocky hiding place as he did at a herd of migrating springboks. He stalks a weak patrol as an oryx antelope in the early dawn. He surrounds a supply train the way he surrounds hares when encircling them to throw the kirri at them.

And when he himself was surrounded, how did it happen that he always escaped again? During the entire war our troops tirelessly covered the battlefield in all directions with patrols, covered the entire country with a net of telegraphs and heliographs at enormous sacrifice and then overcame heretofore insuperable difficulties of time and space with wireless telegraphs. (76) That the Hottentot often surpassed us in passing 648

76. L. Schultze, Nachrichtenwesen während der Kämpfe in Deutsch-Südwestafrika ("Tägliche Rundschau." Jahrg. 1905, Nr. 511 u. 515).

information in spite of all this, reminds us most uncomfortably of that which we easily forget from pride in our cultural level: the fact that simple practice of the naked senses of a primitive race plus primitive intellectual experience, sharpened only by everyday things, can be

raised to such perfection that they can compete successfully with a numerically and intellectually far superior power, using the most modern equipment. 648

The strength of the Hottentot in comparison to his enemy, who is trained from youth to work cooperatively and according to regulations, lies in the independence of each individual. When we compare him with the German soldier, we see how many primitive abilities gained by direct contact with nature have been lost by us.

Added to this is the fact that the Hottentot warrior often is a mature man. The youth of our soldiers is very evident to him and he is aware again of a definite superiority in this area. One designation for the German soldier, which has lasted from the times of our former battles with the Hottentots, is *!gaĕkχaosa //gãũ· saχarob, i. e. "the little boy (a·χab, boy; -ro, dimin.) from the foreign place (//gãũs), whose dress (the uniform coat that fits snugly across the small of the back) is fastened (!gaĕ) at the rear (kχaos)". But even though he laughs at his opponent here the way a sly old poacher does at [338] at a young game warden, he has still felt the strength of our soldiers sufficiently. He expresses his recognition in the expression *!huni!o/m. !o/m is a so-called "buskop". These animals are harder to handle than the usual oxen because of their lack of horns. They pull their heads out of the noose if they are yoked up in the usual way. They stick their heads through barriers that would be protected against horned animals. One is never certain about them. To the recognition of this readiness to fight, they add, without stretching the metaphor, the striking color of our blond (!huni, yellow) hair to the name.

I have not been able to find out from the Hottentots many details of their battle customs. In order to steel himself to his bloody work, the man who has never killed anyone supposedly drinks the raw blood of a slaughtered animal before he goes into battle. [Picture. Hottentots' War Pipe.] 726

The battle reports of the troops will give the best information about tactics. Signals are frequently given on a pipe that is carved from the horn of a female springbok. Since this signal pipe, */gi/s, is blown the same way as a dance pipe, it is also called a reed or blowing horn, χaĭ //nãĭs or *!naĭ //nãĭs. 726 202

It is the job of one of the sub-captains to determine whether a place or water hole which the troop is approaching is occupied by the enemy or not. He rides up spying, while his people conceal themselves around it. Not until he lets out a long drawn-out whistle do they appear. In this way the Hottentots are supposed to have approached the water hole /Aos in the

1: Schultze--135A N-5 (1903-1905) 1907 FX13 Hottentot FX13
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[p. 338]

Hottentot war pipe.

year 1893, in order to attack Kubub on the following morning. A series of short whistles, which [339] must be answered from those lying across the way or on the sides are usually the agreed-upon signal for a general attack. 726 202

The Hottentot also seeks hints from magic in war, when his knowledge fails him and his uncertainty gives him no peace. Under certain conditions an oracle stick, called *go·bo go·bos, gives him peace. It is a piece of wood about as long and thick as a pencil, around which a leather thread is rolled as can be seen in figure a. [Picture. Figures a and b] After the wood has been wrapped thickly in the middle in this way, it is rolled like a whisk on the flat of the hand and the question that needs an answer is asked in time to the rolling. For example: "go·bo go·bo a·maẽ , kxo·egu go ǂno·aẽ?," i.e. "Gobo stick, gobo stick, is it true, have the men shot?" Then the thread is unrolled. If it is still as loose on the stick as before, then the wish that lay in the question has not been fulfilled. It is fulfilled when the thread lies across the wood as figure b shows. 726 787

A ring around the moon, *ao/gā/b, (the moon is as though thrown, ao, in, /gā/, the colored ring) is considered, at least that is what a Hottentot warrior told me, a sign that something decisive has occurred and the cattle of the conquered have been driven away. Sudden ringing in the ears or an insect flying into one's mouth is a sign of misfortune.

The ability to see in a dream future events or ones occurring far away (//ga·barab) has probably driven many a leader to take a decisive step even when he is less talented for oracles than old Hendrik Witbooi.

Capitulum V

Intellectual Activity

A. The Language of the Hottentots

From older writings we know that the language of the Hottentots was split into many dialects. They have vanished [340] except for one, as the tribes themselves have who spoke them. Remnants are gathering dust in manuscripts in the Grey library in Capetown.(77) No attempt has yet 197

77. W. H. J. Bleek, A Comparative grammar of South African languages, 2 Bände. London, 1862 und 1869.

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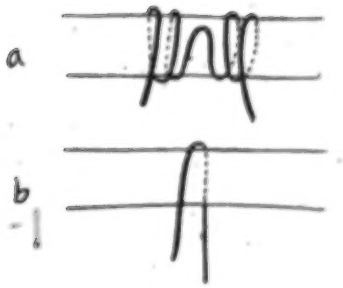

Figures a and b.

[p. 339]

2: Schapera E-4, 5 (no date) 1930
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together with the pounded testicles of the new oxen.[1] A similar feast was noted among the Cape Hottentots by Jan Hartogh in 1707.[2] 233

The young oxen are trained to carry burdens or to be ridden. The pack-oxen are used for carrying the mats and poles of the huts, together with the few household utensils, which are bound securely on them with "riems" (long thongs of raw hide). The riding-oxen are guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit. Instead of a saddle a sheepskin is thrown over the back of the animal and fastened by a thong drawn tight round the body. No stirrups are used, but both men and women ride the animals with ease, being accustomed to do so from childhood. "One can travel comfortably and securely in this way for a great distance and over rugged mountains," says Mrs. Hoernlé, "provided one is not in too much of a hurry." Kolb relates also that special oxen were taught to guard and keep the sheep together while they were grazing; such an ox, he says, is strictly obedient to the voice of its master, and flies round the pasture ground to bring back within proper limits those of the flock that are straying off! No stranger is allowed to come within range of the pasture ground; the ox drives off the intruder and gives the robber a rude reception. The Hottentot oxen, he continues, are even taught to combat in a body, like a regiment of elephants, against the enemies of the nation. This statement, at least, is confirmed by other observers, but one cannot resist doubting if oxen were ever really used as sheep-dogs. Nowadays, at any rate, they are generally employed for the far more prosaic task of drawing wagons, and have been almost entirely superseded by the horse for riding.[3] 492 [233] [726]

The goats and the sheep, like the calves, are herded by day in the veld, and kept at night in the kraal. Single goats or small flocks need no care, and easily accustom themselves to returning of their own accord at night. Bigger flocks are put under the care of a herd-boy, who guards them from danger and theft, and sees to it that they do not spread too widely over the veld. He also has to collect them during the midday heat under some trees or a rock, where they may rest in the shade. The lambs while still small remain continuously in a special kraal, and are allowed to go to their mothers only before the 233

[1] Op. cit., 162.
[2] Quoted in Godée-Molsbergen, *Reizen in de Kaap*, ii, 9.
[3] Schinz, op. cit., 213–4; Hoernlé, "South-West Africa," 24; Kolb, op. cit., 82–3; cf. Barrow, *De Asia*, quoted in Colvin, *Romance of S. Africa*, 20; Fritsch, *Eingeborenen Süd-Afrika's*, 323; Sparrman, *Voyage to the Cape of Good Hope*, i, 237–8.

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boundaries of the tribe, his escort, believing that they have now shifted the odium for the deed, may allow their avarice to come to the fore and will plunder all his goods.[1] It is evident, however, that the Hottentots in general are friendly to strangers, and willingly allow them to pass through the land, even if permission has not first been obtained. There is none of that rigid insistence on territorial exclusiveness which has made the Bushmen fight shy of any intrusion upon their lands.

Warfare

Where, however, parties of strangers entering the land wish to make use of it for pasturing their herds or for hunting, permission must first be obtained from the chief. This, as we have seen, is often given freely, while on the other hand a tribute may sometimes be demanded, as the Orlams found when they came into Great Namaqualand. At times permission may even be refused altogether, especially if there is not enough grass or water for all. If encroachment nevertheless takes place, it leads almost inevitably to war. Quarrels over intrusions of this sort are recorded among the Hottentots from the earliest historical times, and are said to have been the most frequent cause of war between neighbouring tribes. Cattle-lifting, especially when the herds have been allowed whether by accident or design to stray over the border, deliberate damage to another tribe's pasture grounds by setting fire to the grass, and the abduction of women are also mentioned as common causes of dispute. Reprisals were sure to follow, and when the one side sought to defend its possessions actual fighting took place. Some of the Cape Hottentot tribes, as a result of such grievances, were almost perpetually at feud with each other, and many are the little wars between them which figure in the early Cape Records.

These wars do not seem to have been attended with much loss of life.[2] The weapons employed were the same as those used in hunting—the spear, bow and arrow, and the kirri. Before commencing hostilities the injured side might send messengers to their opponents, stating the wrongs of which they complained and demanding adequate satisfaction. If this was refused, all the men of the tribe, under the leadership of their chief, would meet at some appointed place, and

[1] "Die Nama-Hottentotten," 372–4; cf. Fritsch, op. cit., 362.
[2] Gutsmedicus, "Uit den Oudsten Tijd," 388–91; Kolb, *Vergelijkinge der Caapse Hottentots*, 90–8; Fritsch, op. cit., 373–4; Sparrman, op. cit., chaps. xiv–xvi, *passim*; Thunberg, *History of Africa before 1795*, vol. ii, *passim*.

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726 proceed without further delay into the enemy's territory. As a rule, however, they preferred to attack by surprise, in order not to allow their opponents time enough to drive their cattle into security. They seized upon all the men, women and cattle that came in their way, and then returned with their booty before they could be attacked. Often enough they would swoop down upon the kraals, as in one of many similar recorded instances where a band of Little Namaqua and Chariguriqua attacked a Kochoqua kraal near Saldanha Bay, killed the chief and as many of the men as they could get hold of, and carried off women, children, and cattle as booty.

If the enemy was prepared to receive them, both sides would first shoot at one another from a distance with their arrows, and then as the one showed signs of weakening the other would close up and the battle resolve itself into a disorder of hand-to-hand fights with the kirri and the spear. Sometimes the fighting-oxen would accompany the men, and when the chief thought the moment opportune, the beasts, goaded to fury, would be driven into the weakest ranks of the enemy, and in the havoc that ensued victory was assured.

728 One such battle as a rule ended the war. As soon as victory was obtained, the conquerors withdrew with their booty, and the defeated enemy, on coming together again, would send messengers to negotiate for peace and to make any necessary concessions. After the foundation of the Dutch settlement the practice developed of requesting its commander to mediate in such cases, which for reasons of policy he was always willing to do; but Graevenbroeck describes a peace-making ceremony which he says was observed in fixed form among the Hottentots themselves. When peace was desired, the two sides came together at their boundary, and after they had agreed upon terms an ox was slaughtered with spears, and the corpse left a prey to wild animals. They then expressed the wish that whoever might break the compact should come to all possible harm, the fate implied being that he might perish pierced through just like the ox, and become the food of vultures and hyenas.[1]

727 The burning of huts or other destruction of property does not seem to have been usual in these wars. Nor as a rule were the dead dismembered or despoiled. They were left untouched where they fell, and the victors, after having buried their own fallen warriors, withdrew and permitted the vanquished also to bury their dead. At times, however, when excited by lust of plunder or in a spirit of revenge,

[1] Op. cit., 369.

2: Schapera E-4, 5 (no date) 1930
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the Hottentots could be ferocious and cruel. They gave no quarter to their enemy, and mercilessly slaughtered all the prisoners falling into their hands. Wikar states that among the tribes along the Orange River the belly of a captive was ripped open while he was still alive, and his entrails were pulled out by hand. Sometimes, if the captive refused to beg for mercy, his genital organs were cut off and he was slapped with them on the mouth. An instance of this occurred while Wikar was travelling among these tribes, in a war between the "Kamingous" (probably the */Gemi /Nun*) and the "Nanningais" (a group which cannot now be identified). In a battle lasting two days, thirteen of the Nanningais were killed with arrows, and about twenty severely wounded. They captured one of the Kamingou men, and in malicious revenge for the loss they had suffered treated him in the way just described.[1] This is the only record of abnormal cruelty to captives in purely Hottentot wars. It may be noted, however, that in 1850, in a war between the Afrikaners and the OvaHerero, a terrible massacre took place at Okahandja, in which many Herero men were slain, and numbers of their women crippled by having their feet chopped off in order to obtain the copper rings worn round their legs.[2] But Jonker Afrikaner, the leader of the victorious Hottentots on this occasion, was an Orlam chief notorious for his ferocity. In none of the early records of inter-tribal wars among the Cape Hottentots do we meet with instances of savagery comparable to this.

Firearms and the horse naturally made a tremendous difference to Hottentot methods of fighting. In their wars amongst themselves, against the OvaHerero and later against the Germans, the Naman were able to conduct campaigns often protracted over several months or even a year or more. Their strength lay in guerilla warfare, to which the nature of their country readily lent itself.[3] Its vast surfaces, waterless wastes and difficult rocky hills hindered pursuit by the enemy, and afforded safe refuge to the natives, familiar with every detail of their environment. The cattle which they drove with them afforded a standing subsistence, water could be found in remote spots or on rocky heights known only to the native herd or hunter, and an open kraal of bushes was ample shelter at night.

In attack the experience gained in hunting could readily be applied. "To the Hottentot," says Schultze, "our troops are a form of game,

1 "Dagverhaal van den Heere van Plettenberg," 55.
2 Vedder, "The Nama," 119.
3 The principal discussions of Nama methods of fighting are given by van François, *Namaqua and Damara*, 150, 286, *passim*; Schultze, *Namaland und Kalahari*, 336-9.

726 which he hunts all the more confidently if he knows their habits from previous encounters. While our soldiers are ever learning anew at the cost of many lives, the Hottentot employs his old tactics. He lies in wait for the enemy at a waterhole, as formerly he awaited the zebra at the vlei; he fires upon a passing column from his rocky retreats, as he ambushed the springboks wandering in herds; he stalks round a weak patrol as round the gemsbok at dawn, and he surrounds a transport as he beats up the hares in an encircling drive to knock them down with the kirri." They preferred above all to lay ambushes, especially in the vicinity of waterholes, since the enemy both needed the water and usually came to it weary. As a rule difficult spots were chosen to fight in, which afforded good cover and facilities for retreat, if necessary; or else the flat tops of high hills were occupied, whose last ascent was almost vertical. The leading ranks of the enemy were allowed to pass by or to approach very closely; and then a general volley was fired into their midst. Their natural colour allowed the Hottentots to make use of every possible cover, and rendered it difficult for the approaching enemy to discover the position they occupied. Signals were often given on pipes cut from the horn of the springbok. It was one of the duties of the sub-chief to ascertain if any post or waterhole which was being approached was occupied by the enemy. He rode round it reconnoitring, while his men lay hidden near by, until a long drawn-out note caused them to emerge. Short successive blasts, to be answered by the men lying opposite or to the side, were generally the prearranged signal for attack.

726 643 Their raiding expeditions, as illustrated in the many successful descents made by Hendrik Witbooi upon the OvaHerero, were carried out with great skill and remarkable swiftness. He issued directions for the undertaking proposed only on the evening before he planned to set out. Then by forced marches he covered in two days the hundred miles or so lying between him and the Herero territory, after causing deliberately false reports as to the object of his expedition to be circulated among the OvaHerero. With overwhelming force he fell at dawn on their scattered villages, swept through a number of cattle posts, whose herdsmen were defenceless before his superior might, and drove away the cattle. This he did with remarkable adroitness, considering the great numbers he lifted. One of his men would give a penetrating whistle, whereupon the cattle were surrounded and driven sharply in a certain direction. Then one or two horsemen placed themselves at the head of the herds and conducted them without

rest along a route well known to them; and then, joined by several more horsemen and the bulk of the men on foot, the cattle were escorted in forced marches by the most direct route to Hoornkranz, the headquarters of the tribe. Most of the horsemen remained behind to keep back the OvaHerero who in the meanwhile had gathered together. In regulating these retirements Hendrik was a real master, and he seldom made a mistake. If there was a biggish village in the vicinity, he would keep its inhabitants engaged until he knew that the stolen cattle had been driven far ahead; then he disappeared as swiftly as he had descended, and he always flung obstacles in the way of pursuit. 726 643

In retreat small parties were often posted at various spots to check the advance of the enemy; or, if the country was flat, the grass was set on fire, and the men disappeared behind the clouds of smoke. There was no orderly withdrawal. After a defeat the troops would scatter apart, to come together again later in small bands. The appointed place of assembly was not directly in line with the scene of battle, but to the side, sometimes even to the rear of the enemy. Their knowledge of the place and their colour, as well as their swiftness on horse or on foot, enabled the Hottentots to find security; sometimes they even hid in the immediate vicinity, and they always, if possible, fled over stony ground, so as to avoid leaving tracks. At best the enemy might see in the distance horsemen and those on foot scattered over a wide surface between bushes and rocks; almost immediately afterwards all had disappeared, and effective pursuit was seldom possible. 726

Of the special usages connected with warfare, only a few isolated facts have been recorded. These almost all relate to what may be loosely termed war magic. "If a party goes out on warlike expeditions," says Hahn, "a crow's heart is burned and pounded and loaded into a gun. The gun is fired into the air, and they believe that as this powdered heart is blown into the air, in the same manner their enemies will fly and become faint-hearted, and they will disperse like timid crows." Elsewhere he mentions that the Korana have certain roots which they use as amulets. If a commando goes out, every man will put such roots into his pockets and into the pouch where he carries his bullets, believing that the arrows or bullets of the enemy will then have no effect, whereas his own will invariably prove destructive. Also, if they have carried off much booty, or stolen cattle of the enemy, they light these roots, and say: "We thank thee, our grandfather's root, that thou hast given us cattle to eat. 726 789

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726 789 Let the enemy sleep, and lead him on the wrong track, that he may not follow us until we have safely escaped." Schultze mentions another practice, which almost seems to be a fragment of what may have been a developed ceremonial performed preparatory to a warlike expedition. To steel himself to his bloody work, he says, any man who has not yet killed an enemy must drink the blood of a slaughtered animal before going out against the foe.[1]

726 787 Omens enter very largely into the life of the warrior. Sudden ringing of the ears or the flying of an insect into one's mouth is a sign of misfortune. A halo round the moon signifies that somewhere [821] a decisive battle has been fought and the cattle of the vanquished driven off.[2] The eclipse of the moon is always considered a bad omen. Hunting parties or an expedition of war will certainly return home. *//Gaunabi ge dahe ha*, they say, "we are overpowered by *//Gaunа*"; and they commence to cry aloud, *torob ni ha, //o ge ni*, "war is approaching, we are going to die."[3] Dreams are usually regarded as of great import, and the faculty of seeing in them the future or events taking place at a great distance has driven many Hottentot [643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the greatest of the Nama warrior chiefs, is said to have first received the idea of making himself the dominant native chief in South-West Africa, an idea which he strenuously strove to convert into reality, through a vision in which he saw all the Hottentot tribes united into one nation under his leadership, fighting against and annihilating the OvaHerero.[4]

727 554 One other practice is mentioned by Hahn, which hints at something similar to the rites formerly observed in connection with big game hunting, but of which there is unfortunately no further information. "Bravery was highly admired," he says, "and girls used to meet the victorious heroes who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. [304] The priest or */gaiaob* cut certain marks on the chest of the brave man with a flint (*sic*) stone, and he received then on such an occasion a cognomen as *Xama-/gamteb*, Lion-killer, *//Otsātamab*, The One who cannot die, *Aogu-//ōb*, Destroyer of heroes, etc." Names of places and rivers up to this day, he adds, tell us of battles once fought, such as */Khami* and */Khams*, Battlefield; */Kho-//oa-tes*, "You cannot catch me"; */Khoroas*, the one last caught; */Kxixas*, peace; and */Huritamas*, "I am not afraid."[5]

[1] Hahn, *Tsuni-//Goam*, 90, 82; Schultze, op. cit., 339. [2] Schultze, loc. cit.
[3] Hahn, op. cit., 89. [4] Schultze, loc. cit.; Kreft, "The Diary of Hendrik Witbooi," 52.
[5] Op. cit., 23–4.

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In 1659 there arose between the Goringhaiquas or Capemen and our countrymen who were there a violent struggle over the occupation and ownership of the land about the Cape.[15]) The Capemen attempted to expel us, alleging that they had held this land from time immemorial. In this war the Gorachouquas (Tobacco Thieves) gave them continual support; and whenever an opportunity occurred of attacking our people they struck down many with assegais and killed them tragically. In addition, they plundered our countrymen of cattle lawfully bartered from them with merchandize, driving away the beasts so rapidly that they could not be fired upon, for they availed themselves mostly of opportunities when the weather was unsettled and rainy, knowing well that little could then be effected against them with firelocks.

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The knowledge of this trick they had obtained from one of their own people, known to them as Nommoā and to our countrymen as Doman.[16]). He had spent four or five years in Batavia, where he had been taken in one of the Company's ships; and had closely observed the habits of the Dutch, even acquiring no small part of them himself. Returning again to the Cape in the ships directed for Holland, he remained for some time in European dress amongst our countrymen, but finally went back to the Capemen, making them fully acquainted with the habits and customs of the Dutch and the nature of their weapons. He and another doughty warrior, called Carabinga by the Hottentots and Flat-Nose by the Dutch, [17]) were always outstanding in battle. They took the lead in all the attacks, and owing to their remarkable agility could never be caught, not even by secret watches of men on horse or on foot.

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wards Governor-General of Netherlands India, to Batavia, whence he returned in March 1658, rejoicing in the name of Anthony (D. March 21, 1658; May 19, 1659); altogether, therefore, he was away less than a year, and not "four or five years" as stated by Dapper. On his return he was employed as an interpreter, but one night early in Feb. 1659 he disappeared from the Fort, and the next that was heard of him was that he had been recognised as the leader of a party of plunderers (D. Feb. 7, 1659; May 19, 1659; Theal, *op. cit.*, 92). After the end of the war he came back to live at the Fort, and is mentioned in 1661 as an official interpreter once more (e.g. D. May 16, 1661). He died Dec. 12, 1663, "for whose death", says Wagenaar, "none of us will have cause to grieve, as he has been, in many respects, a mischievous and malicious man towards the Company" (Moodie, *op. cit.*, 272).

[17]) Mentioned by van Riebeeck (D. Aug. 5, 1659) as one of those "who as a rule gave us the most trouble, having always been present everywhere as the principal champions in the war against us".

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000 Na dat 't oorlog reets drie maenden geduurt had, is in Zomermaent des jaers zestien hondert negen-en-vijftigh, op een morgenstont, wanneer vijf *Hottentots* (een der welke de voorzeide *Doman* was,) doende waren om zekeren vryman twee beesten afhandigh te maken, een felle schermutsing met vijf ruiters van d'onzen tegen deze vijf *Hottentots*, die in het vluchten met het vee achterhaelt wierden, aengevangen. Dan zy stelden zich als brave krijghs-luiden ter weer, naerdien zy geen middel zagen van wegh te kunnen vluchten, nochte geen lijfs-gena begeerden; zulx zy twe ruiters quetsten, d'eene door den arm en onder die korte ribben, en den anderen in 't rugge-been; doch bleven d'onzen hen dat niet schuldigh, maer schoten drie van de vijf onder de voet, en staken twee met hun eigen geweer, dat zy neerleiden, door 't lijf. Een der drie ter neergeschoten, *Eykamma* genaemt, die door den hals geraekt, en 't been aen stukken was, met een zwaren houw in den kop, wiert op een peert in 't Fort gebracht; maer *Doman*, met een anderen, ontsprongen den dans, door het overduiken eener reviere van acht voeten breet, waer na het vluchten hun beste geweer en behoudenis was.

De gewonde *Eykamma* in 't Fort gebraght, en gevraeght, uit wat oorzake zy luiden den onzen den oorlog hadden aengedaen, en met moorden, roven en branden trachten overal afbreuk te doen, gaf, by na door de pijne der grote en zware wonden overwonnen, tot antwoort; waerom zy Neerlanders hun lant om ploeghden, en koorn op hun landen zaiden, daer zy hun beesten moesten ter weide drijven, en hen daer door het broot uit den mont zochten t'ontrekken? met byvoegen, van noit andere nochte beter weyde gehad te hebben. Weshalve geschiede zulx, voeghde hy daer op, uit geen anderen inzichte, als zich over het

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726 [18]) Dapper's version of this episode, while substantially accurate, does not agree in every particular with the official records. All five Hottentots were wounded by shooting; Doman, and probably another, managed to escape; two others, after being shot down, were stabbed or slashed by the Dutch, but "must have been dragged away" afterwards by their fellows, for when some men were soon after sent from the Fort "to fetch their heads" they could not be found; and only the fifth was brought back, "mortally wounded, but somewhat alive still". (D. July 19, 1659; *Letters Desp.*, iii, 128.)

[19]) This paragraph is evidently based on van Riebeeck's despatch of July 29, 1659, to Batavia. He says there: "The prisoner, one of the Capemen, who could speak Dutch fairly well, having been asked the reason why they caused us this trouble, declared for no other reason than that they saw that we kept in possession the best lands, and grazed our cattle where theirs used to do so,

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

One morning in June 1659, after the war had already lasted three months, five Hottentots (including this Doman) were overtaken by five of our horsemen as they were running off with two cattle which they had stolen from a certain free burgher. A sharp skirmish ensued. The Hottentots, seeing no possible means of flight nor desiring any mercy, defended themselves valiantly. They wounded two of the horsemen, one through the arm and under the lower ribs, and the other in the spine. But our countrymen repaid the debt by wounding three of them with the gun, and stabbing the other two dead with their own weapons. One of the three who were shot, a man named Eykamma, was taken to the Fort on a horse, with his neck pierced, his leg shattered, and a severe wound in the head; but Doman, with the other, escaped by jumping over a stream eight feet wide, after which flight proved their best weapon and salvation.[18])

The wounded Eykamma, brought into the Fort, was asked why his people had made war against our countrymen, and tried to cause damage everywhere by killing, plundering and burning. Well-nigh overcome by the pain of his severe wounds, he replied by asking why the Dutch had ploughed over the land of the Hottentots, and sought to take the bread out of their mouth by sowing corn on the lands to which they had to drive their cattle for pasture; adding that they had never had other or better grazing grounds. The reason for all their attacks, he continued, was nothing else than to revenge themselves for the harm and injustice done to them: since they not only were commanded to keep away from certain of their grazing grounds, which they had always possessed undisturbed and only allowed us at first to use as a refreshment station, but they also saw their lands divided out amongst us without their knowledge by the heads of the settlement, and boundaries put up within which they might not pasture. He asked finally what we would have done had the same thing happened to us. Moreover, he added, they observed how we were strengthening ourselves daily with fortifications and bulwarks, which according to their way of thinking could have no other object than to bring them and all that was theirs under our authority and domination.[19]) To this our men replied:

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and that everywhere with houses and plantations we endeavoured to establish ourselves so permanently as if we intended never to leave again, but take permanent possession of this Cape land (which had belonged to them during all the centuries) for our sole use; yea! to such an extent that their cattle could not come and drink at the fresh water without going over the corn lands, which we did not like them to do", etc. (*Letters desp.*, iii, 128.)

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

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ever been at the Fort. They came there with the chief of [439]
the Chainouquas to barter some cattle and sheep, and then
immediately went back home with him.

The Heusaquas are rich in cattle. Moreover they alone [231]
(for none of the other Hottentots in this country plant or 276
sow the ground) also support themselves by planting a
certain powerful root which they name *dacha*[53]). This they
eat to become drunk, although they also sometimes mix it
with water for drinking. Whenever the eating or drinking
of this root affects their brains and makes them giddy, they
behave like crazy and senseless people, performing all sorts
of strange gestures and wonderful grimaces. In the midst [302
of this hullaballoo the women come and strew over their 824]
heads a finely-stamped and ground herb named *boggoa*[54]).
This herb, which is yellow and has a powerful odour, grows
in great abundance in clusters on the rocks of the
mountains. It is gathered by the men and prepared by the
women.

Close to the Heusaquas are the Hankumquas[55]), rich in 619
people and cattle. They have however never been to our
countrymen at the Fort.

The Heusaquas are especially clever in handling young 231
and old lions, which they know how to catch in snares and 726
tame, like dogs, with a collar round the neck. They even set
out for war with lions which they have long had and
completely tamed, and in this way are able to set the enemy
to flight without encountering any resistance. This may
seem strange to many readers, but is nevertheless actually
the practice amongst them[56]).

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was known of them in 1662 is summarized by van Riebeeck as 619
follows: "These Hancumquas, as we have always been able
to understand, must be the greatest and most powerful of all
the dirty Hottentoo tribes, living like all the others in huts of
matting, but of a much larger size. They live permanently on
the same spots, where they plant dacha. The chief of the tribe
seems to be the paramount chief over all the Choequees or
Kings" (*Letters desp.*, iii, 343). Later explorers did not succeed
in discovering the Hancumqua, unless, says Maingard, we are
prepared to identify them with the Inqua, ruled over by Hykon,
"who might, by inaccurate reporters, have been quite conceivably
given the name of Hykonqua, or the men of Hykon" (*op. cit.*,
423). (On the Inqua, cf. Schryver's Journal, ed. by E. E. Mossop.
V.R.S. 12.)

[56]) Another exaggeration. The official records speak merely of
"a certain nation, of whom the Emissary from the Heusaquas
said that they keep the lions so tame and use them as we do
dogs" (Letters desp., iii, 342). This emissary, when questioned
by van Riebeeck, "told us many wonderful things which he would
make us believe, but time will be our best teacher". Nothing
is said about the use of lions in war. (D., Feb. 11-12, 1661.)

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

the poison that is so often fatal to our countrymen. The poison can be swallowed without doing harm; it is deadly in a wound. If natives are ever struck by this poison, they beat the injured place for a long time with a stick and suck it vigorously. This is the most ready remedy for those infected.[31])

Our countrymen have often come off with heavy losses from encounters with the clever tactics of the natives. For the natives have learned from the lions, which are here very common[32]). In rainy weather, which puts our muskets out of action, and damps our strength and spirits, while they depend on cunning for their criminal success, the natives bestow themselves in thickets and tough undergrowths; then, producing their weapons, they fall upon the enemy, owing their success rather to the rain than to their arms. But in open places, and under a clear sky, they are more prone to raise a cry and take to flight; they slip off in all directions into the neighbouring woods and thorny hillocks, where they must be hunted down before they can be conquered, a formidable task with these wild, woodland creatures whose arrows are so dangerous.

But if a mighty host of them encounters a small company of our men, then they rush upon the enemy with the invincible ardour which barbarians mistake for valour, meantime shouting horribly. Yet they shrink from getting within range of the guns of our men, although when they fight among themselves they come to closest quarters. Thus the pronouncement that Florus made about the Insubrian Gauls finds a complete parallel in the Hottentots. They have the temper of wild animals (I am quoting the words of Florus) and bodies more than human. But it has been found by experience that as their ardour is at first fiercer than that of men, so it dwindles till it is feebler than that of women. The bodies of a mountain folk bred amidst moist clouds have a resemblance to their native snows: they warm at once to the battle, fall immediately into a sweat, and are dissolved by a slight effort, as if by the sun. But the flinty rocks and shuddering woods match their real fierceness. For the Hottentots hang about the mountains, scouring every part of them by night and day.

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31) A further description is given below, p. 151.

32) A more rational explanation of these tactics is given by Dapper. See above, p. 13. Ten Rhyne's account of Hottentot fighting methods is on the whole borne out by the contemporary records, cf. e.g. D. July 25, 1673; Schapera, *op. cit.*, 353 ff.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

Hanging from the shoulder on to the back they carry a heavy quiver, and if an enemy should be near, they carry in the right hand a dart, lance, spear or javelin, with a long, broad, and sometimes curved and barbed iron spike at the top. Sometimes the weapon is fitted with sharpened bone. On one of their arms they wear six or seven or more ivory armlets or bracelets, each of the thickness of a finger and touching one another. This is as much for protection as for ornament, for they parry with them at close quarters as occasion requires the blows of their enemies, or the teeth and claws of wild beasts. In the left hand they hold a club or staff of hard and heavy wood, like box, together with a bow and some arrows, and that loose and woolly skin covering, with which, as if protected by a shield, they ward off the missiles of the enemy. They also employ a sort of advance-guard or skirmishers who shelter themselves behind the bodies of huge oxen or savage bulls. These creatures are trained in preliminary sham-fights and sportive encounters, and taught to keep their places in the front line. They are then led against the enemy on a halter, and the warriors sheltering behind this moveable rampart which can be wheeled in any direction hurl their weapons at the foe, as confident in their defence as if protected by a breastwork or parapet.[14])

Equipped with this warlike gear they gladly challenge encounter with the foe, leaping forth fearlessly, brandishing their missiles, deadly with their spears, terrible with their arrows, and with various bendings and stoopings avoiding the enemies' arms. With horrible uncouth shouts to frighten the enemy, and terrifying hissings to prove their courage and zeal, while the welkin rings with the cry, "To grips with the foe," with their line of battle bent inwards they make their formidable onset in serried unbroken array, and getting to close quarters in open warfare they join battle, and before one missile can fall they follow it with

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our men, which had immediate effect." (Theal, *Records of S.E. Africa*, vi. 301). Schreyer (*op. cit.*, 23-24) describes a similar method of hunting lions and other beasts of prey.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

another, and there is poison on the hurtling iron, and with sure aim they find their mark, and in internecine war, not sparing non-combatants of any age or sex, they mercilessly slaughter the enemy to the last man, casting at the conquered, who in vain appeal for mercy, the scornful taunt: a bad crow, a bad egg. The prize of the combat is a booty of a herd of kine or flock of sheep, or arms, and sometimes those of the conquered general. These are quickly plundered, being sought for by many hands. So they wear one another down.

By what method and what art they poison their weapons I omit to describe lest I should be found to have added fuel to a Europe already more than enough ablaze with war, to have opened up a path for the extirpation of the human race, and surrendered myself as an object of loathing to mothers and to posterity.

When about to make peace they assemble armed on their common boundary, and after agreeing upon the terms, forthwith they pierce a heifer with darts and spears upon the frontier line and leave it to be eaten of wild beasts, denouncing all sorts of curses on his head who should break the treaty, and praying that he should perish for his treachery by being transfixed like the victim, and be cast forth accursed as a prey to carrion birds and ravening animals. They adopt these vows with all due form.[19])

On the 28th of January, 1687, occurred an incident I shall now describe. There is a certain chief of our Africans, who has deserved very well of the Dutch; he lives in a district to the East distant three or four days' journey from the Cape, and long ago ingratiated himself with our Society and entrusted everything to its good faith. His native name is *Thausowe*, but our men call him Captain Nicolaus.[20]) On the day in question he came, in response to a summons, to the Castle, accompanied by another native, his neighbour, a man of equal dignity, in order that the Governor of the Cape might hear their case and by his skill and authority compose with good will on both sides before it became too strong a quarrel that had broken out between them and was threatening to end in war. The matter was soon disposed of. Under the Governor's suasion all bitterness was banished from their breasts, their passions were allayed, there was a complete restoration of

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[19]) There appears to be no other record of such a ceremony.

[20]) This man was probably Captain Klaas, or *Dorha*, already mentioned by Ten Rhyne (see above p. 111). His "enemy" was Koopman, whose rivalry ultimately led to the downfall of Klaas. There is no record in the official journal of the incident here referred to by G.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

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THE HOTTENTOT MODE OF WARFARE.
(Notice the use of oxen as tanks.) [*After Kolb.*

[facing P. 194]

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Korannas place no control on their passions, and abandon themselves to excesses of which it would be a shame even to speak." The so-called "tang-tang" in this description is explained in another passage by Arbousset, in which he describes a similar dance by the Baroa (Hottentots) of Mokoma (Arbousset; English translation p. 353). "Supper being over, the women with their children and the young men set themselves to dance during the first watches of the night, to the sound of a wretched tam-tam" (the French term for a gong, but occasionally applied to drums by some writers, e.g. *Catalogue du Musée Instr., Bruxelles, vol. 4, p. 3*) "made of a small earthen pot, in the form of a quoit, and covered with the skin of a gazelle, well softened after having been stript of its hair."

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2. *Wind Instruments*

(a) Signal whistle named *//areŋ !as*. This instrument consisted of the shin-bone of a springbok, or the leg bone of an ostrich, one end of which was sheared off at right angles to its length, and the marrow removed. A piece of *riem* was attached to it so that it could be suspended from the shoulder of the player. It was sounded by being held against the tongue of the performer in the same way as the *≠a:di* (to be described next) were held, and it yielded a shrill penetrating note of considerable carrying power. It was used by the chief for summoning together the men of his tribe, and it was worn and blown by his headmen.

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A similar whistle is described by Kolbe as being used in battle by the Hottentots, who employed it to direct operations in the field. One of his plates actually shows the whistle-signallers of two opposing armies each seated upon an eminence, apparently controlling the respective forces. My Korana informants, however, knew nothing of this practice, and, had it been in use among them, it is certain that the older men would have known it in view of the fact that some of the Links people (including Tabab, one of my informants) were actually engaged in battle at Mamusa so recently as 1885.

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(b) Reed-flute ensemble, called *≠a:di*.

This was formerly by far the most important musical feature of the Korana, since it was not only an organised ensemble of many performers, but was really part of the social life of the people. Although it has in the past been frequently noted among the Nama and also the Bechuana, there are but few references in the works of travellers and others to its existence among the Korana. These are Wikar, 1778-9, Wuras, 1858, Stow, 1880, Engelbrecht, 1928, and Meinhof, 1930. But while the

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